A Sermon

very notable, fruicteful, and Godlie, made at Paules Crosse in London. Anno domini. 1521. within the Octaues of the Ascension, by that famous and great Clerke John Fisher Bishop of Rochester, concerning the heresies of Martyne Luther, whiche he had raised vp against the church, wherin it may appeare howe men sithens that tyme haue gone astray. Which sermon was written and put in print by the authour aforesayd. And now newely imprinted againe accordyng to the original copie.

¶ EXCVSVM LONDINI IN ædibus Roberti Caly, Typographi. Mense Nouembris Anno. 1554. Cum priuilegio.

Quum venerit paracletus, quem ego mittam vobis, ſpiritum veri- Ioan. xv.
tatis, qui a patre procedit, ille teſtimonium perhibebit de me.

These be the wordes of the Ghospel of this daye, taken out of the .xv. of S. John, and be thus muche to say in Englishe, when the Comforter shall come, whom I shall sende vnto you, the spirite of truth, that yssueth from my father, he shall beare witnesse of me.

WIll often when the day is cleare and the sunne shineth bright, riseth in some quarter of the heaue a thicke blacke cloude, that darkeneth all the face of the heauen, and shad-

weth from vs the cleare lyght of the sunne, and styrreth an hideous tempest, and maketh a great lightnynge, and thondereth terribly, so that the weake soules, and feble heartes be put in a great feare, & made almost desperate for lacke of comforte.

In lyke maner it is in the Churche of Christe, when the lyghte of faythe (that shyneth from the spirituall Sunne almightye God) hath been cleare and bryghte a good season, hath risen manye a time some blacke cloude of heresie, and styrred suche a tempest, and made such a lightning, & so terrible thondered, that many a weake soule hath miscaried thereby.

Such a cloude loe was Arrius, whiche styrred so great a

tempest that many yeres after it vexed the churche of Christ. And after him came manye other like cloudes, as Macedonius, Nestorius, Eutices, Eluidius, Donatus, Iouinianus, Pelagius, Iohannes Wicliffe, with other moo, which sore tepested the church, euery one of them for his time. Such heretikes S. Iude in his epistle calleth nubes sine aqua, quæ á vẽto circumferũtur. That is to saye: cloudes without the moisture of grace, which be moued with the blastes of wicked spirites. And nowe suche another cloud is raised aloft, one Martin Luther a Freare, the which hath styred a mighty storme & tempest in the Churche, and hath shadowed the cleare light of manye scriptures of God.

And he maketh yſſue from him a perilous lightning, that is to ſay: a falſe light of wronge vnderſtandynge of Scriptures, which paſſeth not from the ſpirite of trueth, but from the ſpirite of errour, and from the ſpirite of this tempeſt of his moſt perilous hereſye. Furthermore he terrible thondereth agaynſt the Popes authorite, agaynſt the general counſayles, agaynſt the traditiõs and ordinaunces lefte vnto vs by the Apoſtles, agaynſt the doctrine of the fathers, & doctors of the churche.

Our Sauiour Chriſte therfore by hys diuine prouidence foreſeynge that ſuche peſtilent cloudes and tempeſtes many ſhoulde ariſe, to the great trouble and vexation of his church,

for

for the tender loue and infinite charitie, whiche he beareth vnto our mother holye churche, did promise that after he hadde ascended vnto hys father, he woulde sende to her the holye spirite of God, the spirite of trueth, that shoulde abide with her for euer, to acertayne her from tyme to tyme of euerye trueth: wherunto both she & euery child of hers, that is to say euery true christian man should geue assured faithe. And finallye, to be vnto her in all suche stormes a verye comforter accordinge to the begynninge of thys ghospell aboue rehearsed.

Quum venerit Paracletus, quem ego mittam vobis, spiritum veritatis, qui à patre procedit, ille testimonium perhibebit de me. Ioan. 15

This holy Ghospell graciously offereth vnto vs foure goodlye instructions agaynste these daungerous tempestes of heresies, whensoeuer they fortune to arise, but specially agaynst this moste pernicious tempest that Martyn Luther hathe nowe styred.

The firste thre instructions by the leue of God and helpe of this holye spirite, shall vndermine thre great groũdes, wherupon Martyn doeth stable in maner all his articles. And the fourth shall answere to the defense that is made for him by his adherentes, wherby many a weake soule is in peryll.

But before we shal entre the declaration of them, we shall make our prayer vnto this ho-

lye

lye ſpirite of trueth, that in this daungerous time and perilous tempeſt, he wyll ſtaye our hartes with the teſtimonye of hys trueth, that we ſloghter not in the catholike doctrine of oure mother holye Churche, but faſtly beleue ſuch eruditions as hath ben deriued vnto vs, from our Sauiour Chriſte Jeſu by his Apoſtles, and their ſucceſſours, the holye byſchoppes and fathers and doctours of the churche. For the whiche and for grace neceſſarye for you and for me euerye perſonne ſaye theyr deuotion.

THe firſte inſtruction is offered vnto vs of theſe firſt wordes of the ghoſpell. Quum venerit Paracletus Ioan. 15.

quem

quem ego mittam vobis, spiritum veritatis qui à patre procedit.
In the whiche wordes is promysed vnto vs the spirite of trueth to be our comforte in all doubtfull opinions that maye arise in Christes churche.

Touchinge this instruction thre thinges I would do. First I woulde shewe that the instructions of this holye ghospel pertayneth to the vniuersall churche of Christ. Secondelye, that the head of the vniuersall church (iure diuino) is the Pope. Thirdly that Martyn Luther (which deuideth him selfe from this head) hathe not in him the spirite of trueth.

For the firste, Martyn Luther can not denie, but this promisse is made vnto the vniuer-

sall

ſall churche, and therebnto we ſhall bynde hym by hys owne reaſon. He ſayeth in his booke de captiuitate Babilonica. Quod ſi demus vnam aliquam epiſtolam Pauli, aut vnum alicuius epiſtolæ locum, non ad vniuerſalem eccleſiam pertinere, iam euacuata eſt tota Pauli authoritas. That is to ſaye: yf we wyll affirme that anye one Epiſtle of S. Paule, or any one place of his epiſtles, pertayneth not vnto the vniuerſall churche of Chriſte, we take awaye all S. Paules authoritie. *Luth. in capt. Babilo.*

Now if it be thus of the wordes of S. Paule, muche rather this is true of the Ghoſpels of Chriſt, and of euery place written in the ſame Ghoſpels. In the vniuerſal churche then this

holye

holye spirite of trueth resteth, shall continue vnto the worldes ende. Vt maneat vobiscum in æternum. He shal abide in the vniuersall churche for euer. Et docebit vos omnem veritatem. And shall in euery doubt teache vs the trueth. Thus muche for the first.

Iohan. 14.

Iohan. 16.

Nowe for the seconde where I sayde that the Pope (iure diuino) is the head of the vniuersall churche of Christ. When ye see a tree standing vpright vpon the grounde and his braunches spred abrode, ful of leaues and fruite: If the Sunne shine cleare, this tree maketh a shadowe, in the whiche shadowe ye maye perceyue a figure of the braunches, of the leaues, and of the fruite. Euery thinge

that

that is in the tree, hathe some-
what answering vnto it in the
shadowe. And contrarye wise,
euery parte of the shadow hath
some thinge answering vnto it
in the tree. A mans eye maye
leade him from euerye parte of
the tree, to euery parte of the
shadow: and agayne from eue-
ry parte of the shadow to eue-
rye parte of the tree answering
therevnto. Euerye man maye
poynte any certayne part of the
shadowe, and saye this is the
shadowe of suche a braunche,
and this is the shadowe of such
a leafe, & this is the shadow of
the bole of the tree, & this is the
shadow of the toppe of the tree.

But so it is that the lawe of
Moyses and the gouernaunce
of the Synagoge of the Je-

wes

wes was but a shadowe of the gouernaunce of the vniuersall churche of Christe. So sayeth S. Paule. Vmbram habens lex futurorum bonorum. That is to saye: the law had but a shadow of the thinges to come. And ad Corynthios: Omnia in figura cō-tigebant illis. All their gouer-naunce was but a figure and shadowe of the churche.

Nowe than to my purpose. In their gouernaūce was two heades appoynted, one vnder another, Moyses and Aaron, to conduit the people thrōughe the deserte, vnto the countreye that was promised vnto them. Wee wot that the people of the Jewes was a shadowe of the christen people. And that they journeye by the desert, toward

the

the countrey promised vnto the was a shadowe of our iourney through this wretched worlde vnto the countreye of heauen. But Moyses and Aaron whiche were the heades of that people: Whereof then be they shadowe? Without doubt they must be the shadowe of Christe and of hys Vicare S. Peter, whiche vnder Christ was also the head of Christen people.

And wyll ye see this more manifestlye by thre likenesses? First Moyses and Aaron both of them were priestes. Moyses was made by God, & Aaron made by Moyses at the commaundement of God, to whom was committed the cure of the Jewes in the absence of Moyses. So Christ and S. Peter

both

both wer prestes of ỹ new law: Christ made by hys father almighty God, as it is wryten of him. Tu es sacerdos in æternū secundum ordinem Melchisedech. That is to sai: thou art a prest for euer according to ỹ order of Melchisedech. And Peter was made by Christ, to whom he cōmised in his absence the cure of the Christen people. Sayinge: Pasce oues meas, pasce, pasce, pasce. The second likenes is this, Moyses was meane betwene almyghty God & Aarō, for the causes of the people, & Aaron was meane betwene Moyses and the people touchynge the causes of god. So scripture teacheth. Exo. iiii. Almighty God said vnto Moyses speaking of Aarō. Ipse loquetur pro te ad po-

pul-

Psal. 109.

Joan. 21.

Exodi. 4.

pulū, et erit os tuū. Tu aūt eris ei in iis quæ ad deū pertinēt. That is to say: he shall speake in thy stede vnto the people, and thou shalte be for him agayne, in those causes that pertein vnto God. Wyll ye see howe Christ was the mouthe of Peter towardes almightie God? He sayd to S. Peter, Simon, Simon, ecce Sathanas expetiuit vos, vt cribraret sicut triticum: Ego aūt rogaui pro te, vt non deficiat fides tua: et tu aliquando conuersus confirma fratres tuos. That is to say: Simon, Simon, loe, sathanas hath coueted greatly to sift you as a man sifteth his wheat. But I haue praied for thee, to the intent that thy fayth doe not fayle. And thou once turned to the stable mynd, Luc. xxii.

cõfirme thy bzethze. See now here whether Chzist was not the mouthe of Peter, when he pzomoted his cause before almightie God the father, and pzayed foz him, that his fayth shoulde not finallye periche. And contrary wise was not Peter the mouthe of Chziste, when he to the true way conuerted, did confirme his bzethzen? Here note well what authozitie was geuen to Peter vpon them, to confirme all the other of hys bzethzen in the stable waye.

The thirde likenes is this. Moyses ascended vnto the mount to speake with almightye God, and Aaron remained behinde to instruct the people. Did not Chziste likewise ascende

rende vnto his father vnto the great mount of heauē: And to what entent I praye you: S. Paule telleth: vt appareat vultui dei pro nobis. To appeare before the face of almightye God for vs, & there to be our aduocate, as sayeth S. John: And did not Peter remayne behinde to teache the people, the whiche our sauiour committed vnto hys charge, like as Aaron was lefte for to doe the people of the Jewes, when Moyses was aboue in the mount with God? Hebr.ix.

Thus euery man maye see how that shadowe, and thys thing agreeth and answereth one to another fully & cleerly. But nowe let vs pause here a while. I wyll construe thys

figure yet by another dede of
Chriſte in the Ghoſpell. So it
was, that the Jewes were
tributaries vnto ꝑ Romains,
and foꝛ that tribute the head
of euerye houſholde did paye a
certayne coyne called Didrach-
ma. So whan they that were
the gatherers of this tribute
came to ſ. Peter, our ſautour
bad him goe vnto the ſea: and
told him that in a fiſhes bealy
there he ſhould finde Staterem,
whiche was a double Didrach-
ma, and bad him pay that vnto
the gatherers, bothe foꝛ him
ſelfe & foꝛ Chriſt. Marke here
that this tribute was head
moneye payed foꝛ them that
were heades and gouernours
of houſheldes. And Chriſt cō-
maunded this to be payed foꝛ

no

no moe, but onely for him and for S. Peter, and therby quited all the residue. Joyne this facte of the ghospell vnto that figure before, and what can be more euident to shew, that Peter vnder Christ was the head of all the houshold of Christ? But yet thirdly let vs here the testimony of some father of the churche, that this is the verye meaning of the gospel S. Austin in the boke of the questiõs of the newe and old testament the lxxb question, sayth in this maner. Didrachma capitum solutio intelligitur. The paiment of this money was head money payed for the heades. And after followeth. Saluator quum pro se et Petro dari iubet, pro omnibus exoluisse videtur. Qua

August. li quæsti. nou vete. test. q stio. 75.

ſicut in Saluatore erant oēs cauſa magiſterij, ita et poſt Saluatorem in Petro oēs continentur. Ipſum enim conſtituit caput corū. That is to ſaye: when our Sauiour commaunded this double tribute to be paied for him ſelfe and for Peter, in ſo commaunding he did quite all the reſidue of the apoſtles. For all they were contayned in him, becauſe he was theyr maiſter. And as al they were cōtayned in our Sauiour, ſo after our Sauiour al they were contained in Peter. For Chriſt made him the head of them all. Here note of S. Auſtin, that S. Peter becauſe he was head of the al, and al they were contayned in him, therefore this tribute that was payed for him was

payed

palde for the al. But yet by an
other scripture, which I reher-
sed before, S. Austyn proueth
that al the other Apostles wer
cõtained in S. Peter: Simõ, Si- Luc. xxii.
mõ, ecce Sathanas expetiuit vos,
vt cribraret sicut triticũ, Ego au-
tem rogaui pro te, vt non deficiat
fides tua: et tu aliquando conuer-
sus confirma fatres tuos. That is
to sai: Simõ, Simon, loe Sa-
thanas hathe coueted to sifte
you as a man sifteth wheate.
But I haue prayed for ỹ that
thy fayth shall not fayle: and
thou once cõuerted to the sta-
ble way, do confirme thy bre-
thre. Upon the which wordes
S. Austyn saieth, Christ dyd
not praye for James & John
and for the other, but he praied
for S. Peter in whom the re-

ſidue was contayned.

Conſider now howe eche of theſe teſtimonies confirme & ſtrengthen one another. Fyrſt the figure and ſhadowe of the olde law. Secondly the teſtimonie of the ghoſpels anſwering vnto the ſame. Thirdly, the declaration of S. Auſtyn vpon the ſame. And here I vrge but one doctour, whoſe teſtimonie in the balaunce of any true chriſten mans heart, me thynketh, ſhoulde waye downe Martyn Luther. But S. Ambroſe ſpeaking de Di-
Ambro. drachmate calleth it alſo capitū ſolutionē. That is to ſay, head money. And of S. Peter he ſaith: petra enim dicitur eo quód primus in nationibus fidei fundamentum poſuerit, et tanq̄ ſaxū

immo-

immobile totius operis christiani compagem, molemq; contineat. That is to say: Peter is called Petra, because that he firste amonge the gentiles did establish the grounde of our faith, and as a stone not easie to be remoued, he conteyneth in him and stayeth all the frame and greatnes of ỳ worke of Christ And S. Gregory saith. Certe Petrus apostolus primum membrum sanctæ et vniuersalis ecclesiæ est. Paulus, Andreas, Ioannes quid aliud q̃ singularium plebium sunt capita? That is to say: Peter is the chiefe membre of the vniuersal churche. Paule and Andrew and John, what els be they, but heades of certen & singuler people? Wherby it appeareth, that as they were

Grego.

chiefe euery man of the people that they hadde cure of, so S. Peter was chief of the vniuersall churche. S. Hierome also
ieron. sayth speaking of Peter: Propterea inter duodecim vnus eligitur, vt capite constituto schismatis tolleretur occasio. That is to say: Peter was one chosen out amonge twelue, to the intent that he being their head, al occasions of schismatical diuision should be taken awaye. S.
ypzianus Cypziane furthermoze sayeth speaking of Peter, whē he did confesse Chzist Jesu to be the sonne of God. Loquitur illic Petrus, super quem ædificanda fuerat ecclesia. That is to say: ther speaketh Peter, vpon whome the churche was foz to be builded. But howe shoulde the

churche

churche be builded vpon him, yf he were not the head & chiefe membre of the churche?

All these be of the Latyne churche, holy fathers, all men of great learninge, all men of singulare holines, whose vertuous liuinges be confirmed by miracles, both done in their liues and after their deathe. Of Grekes likewise. Chrisostome after that he hath prayssed S. Paule, speaketh of S. Peter saing: q̄ ipse qui fuit apōstolorū caput talis fuit. That is to saye: that S. Peter whiche was the head of the Apostles was suche another. And often he called S Peter eximium apostolorum, et os discipulorū, ac verticē collegij. That is to saye: The chiefe of the apostles, and mouthe

Chrisosto.

mouth of the disciples, and the toppe & head of all the college.

Origenes. And Origene saieth: Magno illi ecclesiæ fundamento Petræq; solidissimæ, super quam Christus fundauit ecclesiam suã, vide quid dicatur a domino; Modicæ fidei quare dubitasti? That is to say: See what was sayde of oure Lord to that great foundamẽt of the churche, and most stable stone: O man of litle faith, why diddest thou doubt?

If al these so many testimonies bothe of Grekes and Latyns shal not counterpeise against one Freare: what reasõ is this? I trust there is no true chzisten man, but that he wyll be moued with the testimonyes of al these, specially when they be grounded of so playne and

euident

euident a figure of the old law, and of so cleare a lighte of the holy ghospels.

But here Luther wil saye, that he can not conceyue duos summos. Of the which I mer-uaile greatly. Sithen it is manifest that Aaron was called summus in scripture, and yf he were summos sacerdos & Moyses was no whit beneth him, then must they two either of them be summus, one of them vnder another in comparison of the other people. So as S. Paule maketh many heades, saiyng: Caput mulieris vir, caput viri Christus, Christi vero deus. 1. Corin. xi.

See here be thre heades vnto a woman. God, Christ, & her husbande, and yet beside all these she hathe an heade of her

owne

owne. It were a monstruous sight to see a woman wout an head. What comfort should her husbande haue vpon her? Yf then one woman notwithstandinge she hath an head of her own to gouerne her accordinge to the wyll and pleasure of her husband, yet she hath her husbande to be her head, & Christ to be her head, & God to be her head, howe muche rather our mother holy churche, whiche is the spouse of Christ, hath an head of her owne, that is to say, the Pope? And yet neuertheless Christ Jesu her husbande is her head, and almighty God is her head also.

But nowe let vs returne to our instruction. Thus than ye vnderstande howe that in the

vniuersal churche of Chzist re-
maineth ꝑ spzite of trueth for
euer: and that the head of this
church is ꝑ pope vnder Chzist.
By this bziefly it may apeare,
that the spirite of Chzist is not
in Martin Luther. The spi-
rite of euery natural body ge-
ueth life no further, but to the
membzes & partes of the same
body, whiche be naturally toy-
ned vnto the head. And so like-
wise it must be in ꝑ mistical bo-
dy of our mother holy churche.
For asmuche then as thys
wzetched man hathe deuided
him selfe from the head of this
bodye, whiche is the vicare of
Chzist, how can he haue in him
the spirite of this bodie, which
is the spirite of truth? And spe-
ciallye when he hath deuided

hym

hym selfe with suche pride, arrogancie, and presumption, whiche is moste odious vnto this holye spirite, and so dispituously, so presumptuously, so maliciously contempneth and setteth at nought, & al to raggeth the head of Christes churche, to whome as to his chiefe spiritual father, by the reasō of his religiō, he hath bowed and promised obedience. How can this man haue in him the spirite of God, this holy spirite of trueth? And here I make an end of the first instruction.

The seconde instruction.

FOr the ii. instruction the next wordes ensueth. Ille testimoniū perhibebit de me. That is to saye: And he shall beare witnesse of

Iohn. xv.

geue euidence of me. What mer-
uaylous vertue, what wōder-
ful operation is in the beames
of the sunne, which (as we see)
thys time of the yere spredde
vpon the grounde, doeth quic-
ken and make liuely many cre-
atures, the whiche before ap-
peared as dead: Who that be-
wed and behelde in the winter
season the trees, when they be
widred, and their leaues shakē
from them, and al the moisture
shronke into the roote, and no
lust of grenenesse nor of life ap-
peareth outwardlye, yf he had
had none experience of thys
matter before, he wold thinke
it an vnlyke thynge, that the
same trees shoulde reuiue a-
gayne and be so lustelye cladde
with leaues & floures as the

nowe see them. And yet this is
done by the subtell operation
and secrete wozkinge of the
sunne beames spred vpon the
grounde. Neuertheleſſe not e-
uery beame of the sunne hathe
this vertue. It is a trueth, the
beames of the sunne in winter
be light, as they be nowe this
time of the yeare: but that
lighte is so faynte and feeble,
that it geueth no life. For then
we should haue herbes & trees
to growe as wel in winter, as
they now doe this time of the
yere. The cause of this weake-
nes is, for the sunne shoozeth
so low by the grounde, that his
beames than slaunteth vpon
the grounde, and doeth not re-
bound noz double in themselfe
agayne toward the sunne, and

this

this is the cause of this weske-
nes. Ye see when a bowle is
throwen sklantlynge vpon a
wal, it slideth forward, and re-
boundeth not backwarde di-
rectly againe to him that was
the thrower. But when it is
directlye caste agaynst a wall
with a greate violence then
it doth directly reboūd againe.
In this maner it is of the sun
beames, the more nighe that
the sunne draweth vnto vs
nowe this time of the yere, the
more directlye hys beames
beate vpon the grounde, and
the more directly thei rebound
and retourne agayne towar-
des the sun. And by the reason
of ẏnighnesse of beame to bea-
me riseth a greater strengthe
in the beame, and a more full

light. Quia omnis virtus vnita fortior est. That is to say For euery vertue that is gathered together is more stronger. A syngle threde is nothyng so strōg as is a double, nor a single beame of ẏ sun is nothing so mightye as when it is doubled & boughted in it selfe by rebounding and reflexiō. Furthermore of these two ryseth an heate and a warmenes, the whiche is the principall worker of life in euery creature. But for all this we be not yet sure that anye tree is alyue, to than we see some puttynge forth of buddes or leaues out of the same tree.

This example if ye perceiue, it maye induce vs to conceyue howe wonderfully the spiritu-

all

all sunne almyghty God wor-
keth by his spirituall and in-
visible beames of hys lighte
spred vpon the soule of man,
or vpon the churche, both whi-
che is called in scripture a spi-
ritual earth. Dominus dabit be- Psa. lxxx.
nighitatē, et terra nostra dabit fru-
ctū suū. That is to say: our lord
shal gene his gracious influece
and our earth shall yelde fruit-
ful workes. The beames of al-
mightye God spred vpon our
soules quickeneth them, and
causeth this life in vs, and the
fruite of good workes. Fyrste
they cause the light of faythe.
But this is a verye sklender
light without the rebounding
of hope, and the heate of chari-
tie. Faythe without e hope is a
sklender beame, & of a litle po-

wer. But ioyne vnto him hope whiche reboundeth vp to God againe, ad ea quæ non videntur, and then is he muche stronger than he was before. For howe this is doubled and boughted in it selfe, and gathered more nyghe vnto him selfe, & made more valiaunte and myghtye then it was before. Before it was like vnto the faythe that S. Peter hadde, when Christ bad him come to him vpon the sea: he beleued his maister, but he had no verye fast hope that he might walke there. He was not stronge in his faythe: and therfore our Sauiour sayde vnto him: Modicæ fidei, quare du
Math. xiiii. bitasti. But of the strong faith, that hathe a confidence and hope adioyned therevnto, he

sayth

seyeth in another place: Si habueritis fidē sicut granum sinapis Math. 17
dicetis monti huic, transi hinc, et transibit. That is to saye: yf ye had faith lyke vnto a corne of mustarde seede, ye should commaunde this mountayne to remoue him selfe, and it shoulde by your faith auoide. This is a great faith & hath also confidence & hope adioyned therto. A corne of mustarde seede is very lytle, but it hath a great vertue compact and gathered in it. So when the beames of faith and hope be ioyned together in one point, than it is of mighty power. The beames of the sunne, when by reflexion of a brennynge glasse they be gathered together, they be so mightie, that they will set fire

der or clothe on fire. And lykewise it is of the beames of faithe and hope, when they be ioyntly compact and vnite together. If a man had suche a fayche and confidence, then he might commaunde a greate mountayne to remoue for his pleasure: and this were a mighty faithe. Neuertheles yf a man had such a faith, yet yf he wanted the heate of charitie, he were but as a dead tree.

For S. Paule sayeth. Si habuero omnem fidem, ita vt montes transferã, charitatem autem non habuero, nihil sum. If I haue al faith (he that speaketh of all lacketh none vnspoken of) so I haue all faith (he sayeth) and so mightye fayth, y by my faith I may remoue at my cõmaun-

1. Corin. 13

dement

demēt great mountaines, yet if
I wāt the heate of charitie, I
I am nothyng but as a deed
stocke, a tree wout life. And
therfore s. James saieth. Fides James.ii.
sine operibus mortua est. Faith
wout the fruit of good works
is deed. To this purpose oure
instruction sayeth. Ille testimo=
nium perhibebit de me. That is
to saye: He shal beare witnesse
of me. Of whome? Of Christ.
What is Christ? Lux vera, quæ
illuminat omnem hominem ve- Joan.i.
nientem in hunc mundum That
is to say: The true light which
enlightneth euerye creature
comminge into this worlde.
Who shall beare witnesse, or
geue euidence of this light the
spirite of God. Qua charitas dei Rom.v.
diffusa est in cordibus nostris per
spiritum

ritum sanctum, qui datus est nob bis. That is to saye: the heate of the charitie of God is spred in our heartes by the holy spirite, the which is geuen vnto vs. Heate of charitie geueth euidēce that that light is liuely. Haue a man neuer so much light of faithe, vnlesse he haue also this heate of charitie spyring his soule, and bringinge forth liuely workes, he is but a dead stocke, and as a tree, without life. For, as I sayd, thoughe the naturall sunne shine neuer so brighte vpon a tree, if this tree haue in it no greenesse nor putting forth of buddes and leaues, this tree is not aliue. So when the beames of the spirituall sunne be spred vpon our soules, if we

feele

feele not the fyrring heate to
fruitfull wozkes, oure soules
be but dead.

But now to what purpose
serueth this instruction? To
this. It subuerteth one great
grounde of Martyn Luther,
whiche is this, that faithe a-
lone without wozkes doeth
iustifie a sinner. Upō the whi-
che grounde he buildeth ma-
nye other erronious artieles,
and specially, that the sacra-
mentes of Christes churche
doeth not iustifie, but onelye
fayth. A perilous article hable
to subuert all the ozder of the
church. But touching these sa-
cramentes, the kinges grace
our soueraigne lozde in hys
owne persone hath with hys
penne so substaūcially fough-

ten

ten against Martyn Luther,
that I doubt not, but euery
true Christen man, that shall
rede his booke, shall see those
blessed sacramentes cleared &
deliuered frō the sclaūderous
mouthe, and cruell teethe, that
Martyn Luther hath set vp-
on them. Wherin all England
maye take great comfort, and
specially all those that loue
learnyng. Plato sayeth Tū be-
atas fore respublicas, quando aut
Philosophi regnēt, aut reges phi-
losophentur. That is to saye:
Than shall cōmon welthes be
blessed, when either those ỹ be
Philosophers gouerne, or els
those ỹ gouerne geue thē to phi
losophy. And scripture exhor-
teth princes to ỹ same, sayuig:
Psal. ij. Et nūc reges intelligite, eruditimini
qui

qui iudicatis terram. That is to say: And nowe ye ꝙ be kynges study to haue vnderstandinge, and ye that take vpon you the iudgementes of the worlde vnforce you to haue learnynge.

But now let vs retourne to our matter agayne. For thys grounde he bringeth S. Paul in diuers places, sayinge that a man is iustified by his fayth onelye without workes. Neuerthelesse S. Austyn sayeth that S. Paules wordes were misconcepued in the beginning of the church: for the which as he sayeth, the other Apostles in theyr epistles studieth to the contrary part. But Iome here thinketh that Martyn Luther litle regardeth S. Austin. And a truth it is. But yet that

is a

is a foule presumptiō. Let him at the least beleue the other Apostles, whom without manifest heresy he can not denye. S. James sayeth. Ex factis iustificatur homo, et non ex fide tantū. A man is iustified by his deedes, and not by his faythe alone. Whiche thing S. James doth not onelye saye, but also proueth it by diuers wayes. One is this. Dæmones credunt et contremiscūt. The deuyls, he sayeth, hath fayth, and yet no man maye say that the deuils be iustified by theyr faythe. How many that liue in horrible synne, that yet haue the faith of Christ Jesu, & would rather die or they shoulde renie their fayth, but for all that thet be not iustified. But if only faith

ames .ii.

ames .ii.

ly faith did iustifie, bothe they and the deuils also shoulde be iustified. Second, the same example that S. Paule vseth vnto the Romaynes, to proue that faith iustified a sinner without workes, the same vseth S. James to the contrary. The example I meane of Abraham, as there appeareth in the same place. But ye then will say: lye be these Apostles one contrarye to another? To this S. Austyn sayeth, that nay forsothe. But that sayncte James only contrarieth that maye be construed and mistaken in S. Paule. For sayncte Paule meaneth of the workes that goeth before faithe, and S. James meaneth of the workes that folowe after the

fayth. S. Paule meaneth that the wozke of circumcision, oz of other wozkes of the lawe, was not necessarye foz the iustifying of Abzaham to go before his fayth, but his faythe without them did iustifie him. S. James meaneth of ỹ fruitfull wozkes that folowe after faith, the which geue euidence of a liuely faythe, & these iustifieth a mā. And these, he saith, yf Abzaham had not had, he had not ben iustified. yf Abzaham had not been ready to offer vp his sonne Isaac at the cōmaūding of God, he had not been iustified: but because he was so readie, therfoze he sayeth: Abraham ex operibus iustificatus est. That is to saye: Abzaham was iustified by his wozkes.

James. ij.

wozkes. Wherfoze S. James speaketh not agaynst sayncte Paule, but agaynst the misvnderstanding and misconceyuynge of him. Of the whiche misconceyuynge S. Peter also speaketh in his second Epistle, saying: In quibus sunt quædam difficilia intellectu, quæ indocti et instabiles deprauant, sicut et cæteras scripturas ad suam ipsorum perditionem. That is to saye: In the Epistles of oure tighte dere bzother Paule be some thinges harde to be conceyued, whiche the vnstable mindes doe misconstrue, lyke as they doe many other scriptures to theyz owne dampnation. Thus ye maye see that diuers other haue misconstrued S. Paule befoze this, as 2. Pet. iii.

nowe doeth Martyn Luther to his owne peryll and damnation.

But here one thing I merualye muche of Martyn Luther, speciallye that he sayeth that in all scripture there is no moze testimonye against him, but in this one place of S. Iames. Foz it is not to be doubted, but manye moe maye be bzought. And first our sauiour in the Ghospel of Luke sayth:

Luc.xi. Date eleemosynam, et ecce omnia munda sunt vobis. That is to saye: geue ye almes, and all thynges shalbe cleane vnto you. What is this cleanesse, but the iustifiyng of our soules, the which is pzomised foz the woz kes of almes: If I beleue neuer so muche, and if I releue

not

not ỹ pooze in theyr neceſſitie,
I ſhall not attayne vnto this
clenneſſe. Furthermoze in the
ghoſpell of Wathew. Si remi- math. xviii
ſeritis hominibus errata ſua, re-
mitter et vobis pater veſter cæle-
ſtis. Quòd ſi non remiſeritis homi
nibus errata ſua, nec pater remit-
tet vobis errata veſtra. That is
to ſaye: if you do forgeue vnto
them that hathe greued you
their offenſes, youre father in
heauen ſhall doe likewiſe to
you. And if you do not forgeue
to mẽ which hath greued you
their offenſes, noz your father
ſhall not forgeue to you your
offenſes done agaynſt hym.
Ouer this he ſaith in the ſame
Ghoſpell. Non omnis qui dicit math. vii.
mihi domine, domine, intrabit
in regnum cælorum, ſed qui facit

voluntatem patris mei. That is to saye: if we worke not the wyll of almighty God the father, we shall not be iustified, nor entre into the kingdome of heauen. Besides these in the same Ghospell. Nisi abundauerit iusticia vestra plusquàm Scribarum & Phariseorum, non intrabitis in regnum cælorum. That is to saye: vnlesse youre iustice or your maner of liuing be more better & ample then was the iustice and liuinge of the Iewes and Pharisees, ye shall not entre into the kyngdome of heauen. Which is to be vnderstanded de iusticia operum, of the iustice of workes, as clearely appereth of al that foloweth. Besides this he saieth. Omnis qui audit verba mea hæc,

Math. v.

math. vii.

hec, et non facit ea, similis erit viro stulto, qui ædificauit domũ suam super arenam. That is to saye: all that heareth these my wordes & worketh not thereafter, is lyke vnto an vnwise man that buyldeth his house vpon an vnsure grounde. And S. Paule also sayeth. Non auditores legis sed factores iustificabuntur. That is to saye: such as onely be hearers of the law of God shall not be iustified, but the workers therafter. Rom. ii.

And S. James sayeth. Estote factores verbi, et non auditores tantum fallentes vos metipsos. That is to say: be ye workers of the worde of God, and not onelye the hearers, for then ye deceyue your selfe. James. i.

And saynct Paule agayne sayeth: si secun- Rom. viii.

dum carnē vixeritis morieminī. Si spiritu facta carnis mortificaueritis viuetis. That is to saye: yf ye liue after the wozkes of your fleasche, ye shall die. But if ye moztifie in you by ꝯ spzite the wozkes of youre fleshe, ye shal liue. And finally S. Paul sayeth, resoluynge his owne sentēce. Fides quæ per dilectionē operatur. That is to saye, faith which is wzought by loue. Accozdinge to the which S. Ja-

Galat. v.

mes saieth. Vides quoniam fides cooperabatur operibus illius: ex operibus fides consūmata est. That is to say: thou seest how that faith helped his wozkes, and howe of the wozkes hys faithe was made perfect. By all the whiche testimonies ye may playnly see, that not only

James ii.

faithe ſuffiſeth, but alſo loue and wozkes be required to the iuſtifynge of our ſoules. And thus muche foz the ſeconde inſtruction.

The thirde inſtruction.

TOuching the thirde inſtruction it folowеth in the ghoſpel. Et vos teſtimoniũ perhibebũris, quia ab initio mecũ eſtis. That is to ſay: And ye ſhal beare witneſſe, becauſe ye be cõuerſant with me from the beginning. To whom ſhall they beare witneſſe, but vnto the vniuerſal church of Chriſt? Theyr witneſſe than muſte be allowed of euery true chriſten man.

Of theſe wozdes and of the other aboue rehearſed, it ſhall appeare that moze teſtimonie

must be admitted for sufficient authoritie, than only that, that is written in the Byble. Whiche one thing, if we maye establiche, it wyll cast downe a great numbre of Martin Luthers articles. But for thys we muste consider that these thre persons, of whome thys Ghospell hath made mention, though all theyr workes be undeuided and undeseuered one from another, but ioyntlye go togethers: yet scripture assigneth thre seueral tymes unto these thre personnes, in the whiche they haue instructed man, of the trueth necessarye to be beleued. First almightye God the father instructed our eiders by his Prophetes: as

ebre. 1. S. Paule sayeth. Multipharie-

am

am multisq; modis olim deus lo-
quens patribus in prophetis
That is to saye: Almyghtye
God the first personne in the
Godhead many diuers waies
instructed our fathers by his
Prophetes. S. Paul meaneth
here by our fathers the Je-
wes, of whome we spiritual-
lye descended. For Abraham
that was their carnall father,
is ours also spirituall. Nowe
Almyghtye God the father
taught them by his Prophe-
tes, whose prophecies al be it
they be written in scripture:
yet was ther many moe thin-
ges whiche they spoke vn-
written, that was of as great
authoritie, as that that was
written: whiche the maister of
Jewes calleth Cabala, which

is deriued fro man to man, by mouth onelye and not by wri-tinge. After this the seconde person the sonne of God oure Sauiour Christe Jesu was sente by his father into this worlde to instruct man, both by him selfe, and by his Apostles, the whiche were conuersaunt with hym (as the ghospell here sayeth) from the beginninge. These blessed apostles left vn-to vs also manye thinges by mouthe, whiche is not writ-ten in the Byble. This thinge maye appeare by S. Paule, whiche came after them, and was not present when Christ sayd these wordes vnto them in the seconde Epistle to the
2. Thess. ii. Thessalonians. State & rene-te traditiones quas didicistis, siue

per

per sermonē, siue per epistolam nostram. That is to saye: be ye constaunt, and kepe those instructions and eruditions that ye haue learned of vs, eyther by mouthe, or els by writinge. If S Paule that was later than the other Apostles, to whom these wordes were said of Christ, wyll haue his traditions obserued and kepte, aswell those that he tolde them by mouthe, as those that he wrote with his penne, why shall not likewise the traditions of all the other apostles be of like strength to make fayth, and to beare witnesse of the trouth? Here ye may see by expresse scripture of S. Paule, that we be bounde to beleue manye moe thynges then be

writ-

wzitten and put in the Byble. We shall confirme this by Origene whiche is an auncient doctour, and to whome in this point greate faith is to be geuen. He in the booke of Numbzes, Homilia v. sayeth. Sed in ecclesiasticis obseruationibus sũt nonnulla, quæ omnibus facere necesse est, nec tamen ratio eorũ omnibus patet. Nam quòd verbi gratia genua flectimus orantes, et quòd ex omnibus cæli plagis ad solam orientis partem conuersi fundimus orationem, non facile puto cuiquam ratione compertum. Sed & eucharistiæ, seu percipiendæ seu quo ritu geritur, explicandæ: vel eorum quæ geruntur in baptismo, verborum, gestorumq; & ordinum, atq; interrogationum, & responsionum

Origenes.

num, quis facile explicet ratio-
nem? Et tamen hæc omnia oper-
ta licet & velata portamus super
humeros, quum implemus ea et
exequimur, vt a magno pontifice
Christo & a filiis eius tradita &
commendata suscepimus. That
is to saye. But in the obser-
uaunces of the churche be ma-
nye thinges, whiche is neces-
sarye for vs to doe, and yet the
reason why we so doe, is not
open to all men. As in exam-
ple, when that we make oure
prayers kneelyng, and when a-
monges all the other plagues
of heauen, we chuse the East
parte towarde the whiche we
make our prayer, I thinke not
that the reasō of this is light-
lye knowen to anye man. Of
the obseruaunces also and ri-
tes

tes that we vse aboute the sa-
crament of the aulter to be
consecrate, or els of the sacra-
ment of baptyme to be minis-
tred, who can expresse the rea-
son of all those wordes, ge-
stures, orders, questions, an-
swers that there be accusto-
med. And yet neuertheless all
these we beare couered & hid
vpon our shoulders, whē that
we doe performe and execute
them according to the tradi-
ons and eruditions which we
haue receyued, commended vn
to vs by that great byshopp
Christ, and his childrē the ho-
lye Apostles. Of the whiche
wordes of Origene it clearlye
doeth appeare, that manye
suche traditions were left vn-
to the christē people by Christ

and

and his Apostles, the whiche we muste folowe, notwithstanding ther be not wrytte in scripture. To the whiche purpose I mighte bringe the testimonies of Damascene, Demose, Augustine, Hierome, and other moe.

Thirdlye, the thirde person in the Trinitie, that is to saye: the holy spirite of trueth was sent fro the other twayne to abide with vs for euer, and to be as a comforter continuall in Christes churche, when the stormes and tempestes of heresies doe arise, and agaynste all slaughteryng doubtfulnes to teeache vs the verye certen trouth, whervnto we shoulde reste. After that the Apostles were departed from vs, the ho

ly spirite

lye ſpirite dyd and doeth re-
maine with vs vnto the worl-
des ende. But by whome I
praye you, ſpeaketh he vnto
vs: By whom teacheth he vs
any trouth? By whome elles
but by the fathers & doctours
of the churche. By their mou-
thes this holye ſpirite techeth
Math.x. vs euerye trouthe. Non enim
vos eſtis qui loquimini, ſed ſpiri
tus patris veſtri qui loquitur in
vobis. That is to ſaye: it is not
ye that ſpeake, but the holye
ſpirite of your father whiche
doeth ſpeake within you. S.
Baſyl whē he was baptiſed, a
wonderfull light was ſeene a-
boute him, whiche is not to be
doubted, but that it was a
ſenſyble token of the holye
Ghoſt: And likewiſe S. Am-
broſe

vpose (whiles he was enditing of the xlvj. psalme) a lighte was seene aboue his head in maner of a childe, whiche by lytle and lytle entred in at his mouthe in verye token of the spirite of God.

And so likewise it was of the other. Wherfore it is not to be doubted but in such holy Bysshoppes and Doctours of the churche the holye Ghost doeth speake. But muche rather in counselles, when manye of the were assembled together. For euer as the stormes and tempestes of heresies dyd arise, so were they at length suppressed and conuinced by this spirite, speakinge in the mouthes of the fathers and doctours of the churche. Some tyme by

generall coũselles & assembles of manye bishops together.

In the counsel of Nece was CCC.ix.bishoppes, in whom the holy ghost spake to the confutation of an heresie that the sooze vexed the churche. After that in the counsell of Constantinople was assembled C. L. bishoppes, and in them the holy ghost spake to the destruction of another heresie that than rose in the churche. In the counsell kept in Epheso in a great citie of Asia so named, were assembled. CCC. bishoppes in whom than the holye spirite spake, to the confoundinge of another heresie that was aloste. And so continuallye from time to time, euer as these cloudes arose and

made

made any greate tempestes, & beganne to lighten and shewe a false lyghte of misconstruinge of scriptures, this holye spirite was ready by these fathers to enfourme the vniuersall Churche of the certayne trouthe.

See than, I saye, what we haue to confirme those thynges that be taught vs by the churche. First the Pzophetes that were instructed by the father almighty God, and also their Cabala, That is to saye: their secrete eruditions not wzitten in the Byble. Secōdlye, the Apostles, whiche were instructed by our Sauioure Chzist Jesu, and also their traditions not wzitten in the Byble. Thirdly, the holy fathers,

and doctours of the churche, that were enfourmed by the holy spirite of trueth, aswel in their expositions of scripture, as also by their generall assembles and counselles had heretofore.

If there were a fourth personne in the Trinitie, or another spirite to be sent vnto vs from almighty God, we might yet be in doubt whether Martyn Luther had met with this spirite by the way & conueyed hym from vs. But sithen we be assured that ther is no moe but thre persones in the Godhead, of whome this ghospell maketh mention, & that euery one of them hath done his diligence to instructe vs of the trouth: and furthermore that

there

there is none other holy spiri-
te præter spiritum veritatis, but
the spirite of trouth: and he
also shall abide with vs for e-
uer, and acertayne vs of euery
trouth: we maye be sure that
Martin Luther hath not this
spirite, when he doeth teache
vs agaynste the trouthe,
that hath been taughte vs by
this holy spzite. For he cutteth
away the traditions of the A-
postles, and refuseth the gene-
rall counselles, and contem-
neth the doctrine of the holye
fathers and doctours of the
churche, and laboureth to sub
uert all the ordinaunce of the
church. And namely the seuen
Sacramentes, and taketh a-
way the fredome of mans wil,
and affirmeth that all thynge

falleth by neceſſitie, contrarye to all the doctrine of Chriſtes churche. We may be ſure therfore, that he hathe ſome other wretched ſpirite, ſome ſpirite of errour, and not the ſpirite of trueth. S. Paule ſayeth. In nouiſſimis temporibus diſcedent quidam a fide, attendentes ſpiritibus erroris, et doctrinis Dæmoniorum. That is to ſay: In the latter dayes of the Churche ſome ſhal go frō the true faith of Chriſtes churche, and geue hede to the ſpirites of errour, and to the teaching of the Deuil. And here note this worde (diſcedent). For S. Paule ſaieth in another place. Erit diſceſſio primum. That is to ſay: Before the cōminge of Antichriſt there ſhalbe a notable diſceſſi-

1. Tim. iiii.

2. Theſſ. ii.

on

on and departinge from the faith of the churche. And it is not vnlike to be at this same time, by the occasion of thys moste perilous heritike,

Here Martyn Luther for his shrewde brayne wyll some thinge wrastell agaynst vs. He wyll say that the counsels some tyme erre, and that the doctours full often disagree. And as they erre and disagree at one time, or in one place, so maye they doe in another: and therfore he sayeth he is bound to beleue none of them all. To this maye be answered that this reason strayneth not, as it shall well appeare in lyke. The Prophetes somtyme left vnto them selfe, did square frō the trouth. Nam prophetiæ spi-

ritus non ſemper prophetarum mentes irradiat. That is to ſai: the ſpirite of pzophecie doeth not alwaye ſhine bzight vpon the mindes of the Pzophetes. As in example: kinge Dauid purpoſyng to builde the temple to almightye God, counſeled with the Pzophet Nathan whether he ſhould perfourme his purpoſe yea, oz naye. And the Pzophet Nathan bad him goe in hande with it, and doe all that he intended in hys heart to do. Omnia quæ in cor/ de tuo ſunt fac, dominus tecum
2.reg.vii. eſt. That is to ſaye: doe al that thou intendeſt in thyne heart, foz our lozde God is with the. Yet was he deceyued, it was not ſo as he ſayde. Shall we nowe foz this deceyte truſte

none

none other thinge that thys
Prophet Nathan saide beside
this: God forbid. Likewyse of
the Apostles, S. Peter when
he sayde to Christ. Tu es Chri- Math. xvi.
stus filius dei viui. That is to
saye: thou art Christ the sonne
of the liuelye God. He spake
this by reuelation. And here
our sauiour praysed him, and
sayde: Beatus es Petrus bariona.
That is to saye: thou art bles-
sed Peter the sonne of John.
Within a litle after he disswa-
ded our sauiour from his passi
on, and saide: Absit a te domine.
That is to saye: not so good
lord. And in this he said wrõg.
Shal we now because he said
wronge this seconde time, not
beleue his first sayinge: That
were not reasonable. Almigh-

ty God ſuffred the Prophetes and the apoſtles alſo ſomtime to erre, to thentent that we mighte knowe they were but men. And when they ſayde trueth, that that they had of God, & when they ſayd otherwiſe thē trueth, that that came of thē ſelfe. And ſo likewiſe I ſaye of the doctours, though thei ſomtime erred, becauſe we might knowe that they were men, & that than thei were left to them ſelfe, we ſhal not therfore denie thē generallye. And the counſels alſo, though ſome one of the laſt counſels, whiche peraduenture was not gathered in that mekenes and charitie ȳ was expedient, though one of them (whiche thinge I wil not affirme) in ſome article

were

were permised to goe amisse, shoulde we therefore damne all the residue? It were no reason. And this maye suffise for the thirde instruction.

The fourth instruction.

The fourth and finall instruction, taketh away the defense that may be layde for Martyn Luther by his adherentes: which defense also may soone overthrow the weyke soules when they shall heare it. Their defense standeth in three pointes. First, they say, that Martin Luther is a mā depely learned in scriptures, grounding al his opinions vpon the same, a man of religious life, & such one that for his learning & vertue hath many adherentes. Secondly, they

they saye that he hathe a faste
minde in God, and spareth for
no mans authoritie to speake
the trueth, in so muche that
he hathe excommunicate the
Pope. For he thinketh in hys
owne cõscience that those that
folow not his doctrine be not
of ỹ church Catholike. Third-
ly he hath a merueilous feruẽt
zeale to God, for the which he
doth labour to conuert all the
world to his opinion, thinking
assuredly to do a speciall sacri-
fice & pleasure to God therby.
This when a weike soule hea-
reth, he is in peryll anone to
geue faith vnto it, & to mistrust
the doctrine of the church. For
who maye thinke but suche a
man is in the right waye: But
therfore to this the reste of the
ghospel

ghoſpel that enſueth doeth anſwere clearlye. It foloweth.

Hæc locutus ſũ vobis, vt non ſcãdalizemini. Abſq; ſynagogis facient vos. Sed venit hora vt omnis qui interficit vos arbitretur obſequiũ ſe præſtare deo. That is to ſay: This haue I tolde you before to thentent that ye ſhal not quaile in your faithe. For thei ſhal deuide you from their ſynagoges. And the time ſhall come that euery mã that murdereth you ſhall thinke that he therby doth great ſeruice vnto God. Theſe wordes maye be thought of ſome to pertayne onely vnto the time of the Iewes, which did expell the apoſtles out of their ſynagoges, or to the time of the tyrauntes, whiche did ſlee muche chriſten

Joan. 16.

people

people in the beginning of the
churche. But yf that were a
trueth, thē these wordes shuld
be no generall instruction, for
the vniuersal churche, whiche
thinge we gathered agaynste
Luther at ỹ beginning of our
sermon. Wherfore much rather
they perteine vnto the tyme of
the heretikes. Firste, because
this persecution lenger cōtinu
ed, thē the other twain. For the
persecution of the Iewes was
soone at a side: and the perse-
cution of the tirauntes had his
course for a seasō. But the he-
retikes hathe persecuted the
churche from the ascension of
Christ, & shal do vnto the com-
ming of Antichrist. Further-
more, the persecutiō of the he-
retikes is, and was euermore
perilous

perilous. For as for ỳ Jewes & the tirauntes they were manifest enemies vnto Chriſte, and abhorred his ſcriptures. But theſe heretikes pretend a ſpeciall fauour vnto Chriſt, & colour all their hereſies with his ſcriptures. The Jewes & the tirauntes when they had ſlayne the bodies of Chriſten men, yet they ſent their ſoules to euerlaſting glorie. But the heretikes miſconſtruinge the ſcriptures of God, by theyr falſe doctrine, & erronious opinions and peſtilent hereſies, doeth ſlee the ſoules of chriſtē people, and ſend them to euerlaſting damnation. Wherfore theſe wordes muſte be rather vnderſtāded of the perſecutiō that was made by ỳ heretikes.

Nowe

Now then chriſten man, when thou heareſt that Martin Luther is a mā of great learning, and hath great redines in ſcriptures, and is reputed of vertuous liuing, and hath manye great adherentes, thinke that many ſuch hath been before in the churche of Chriſt, that by their learning and miſtakinge of ſcriptures hath made ſuche tempeſtes in the church before this time. Howe tempeſted one great heretike Arrius with his hereſy the church of Chriſt? How great a murder of ſoules made he? Was not he a man of great learninge, of ſingulare eloquence, of vertuous life in outward apparāce? And al his opinions he grounded vpon ſcripture, & ſo deceyued many

a ſoule.

a soule. S. Hierome sayeth: Arrius vna scintilla in Alexandria fuit, sed quia non cito extincta est, totum orbem populata est flamma eius. That is to saye: In the citie of Alexandria Arrius was but one sparkle, but because this sparkle was not soone quenched the flame that rose of it raged through all the worlde, and a longe time vexed the churche of Christe, & ouerthrew soules innumerable, tyll at the length by the holye spirite of trueth, whiche is the cõforter of Christes church, speaking as I said before in the mouthes of ỳ fathers and doctours of the churche, this heresie was comminced and playnly put aside. But after this tempest rose vp another cloude incontinent, one cal- Hieron.

led Macedonius, that vexed the church likewise. And after him Nestorius: after him Eutices: and so forth storme after storme, one vpon another, so ꝙ as soone as one storme was pacified, ꝙ wicked spirites rayled vp another incontinent. S. Austin remembreth. lviij. capital heresies, that after the ascension of our sauiour Christe, at sundrie times, like so many cloudes and stormes rose in the churche, which finallye were conuinced by the holy spirite of trueth. And euery of these heretikes, grounded his heresie vpon scripture, and many of them were men of fell wittes, of depe learninge, of mightye reason, and of pretensed vertue, and had the proper feate to wrie, & to torcasse ꝙ scriptures,

ptures, to make them apparēt
for their erronious opinions.
Finally their life, learning, and
handlinge of scriptures were
such, that they had many great
adherentes and fautours, as-
well of the Bishops, as of the
Emperours, and of other chri-
sten princes also, whiche were
abused by them. Therfore it
was necessary that our sauiour
Christ Iesu, for the great ines-
mable goodnes, and for the ten
der loue that he beareth to his
churche, should leaue instructi-
on and warnyng to all christen
people, and to his vniuersall
church of this persecution, and
so he did, saying: Hæc locutus sū
vobis, vt non scandalizemini. I
haue tolde you (sayeth he) these
thinges before, because ye shall

not quaile in your fayth. What hath he tolde vs before? This, ẏ the sprite of trueth shal remaine in the Churche for euer, and that in all suche stormes & tempestes he shalbe a comforter vnto vs. O christen man, here this gracious warning of our sauiour Christ; marke wel what he saieth. I haue warned you (saieth he) of these thinges before, because that when they fall, ye shal not be ouerthrowē in your soules by them. As though he sayd: when ye shall see the stormes arife, when ye shal beholde the thicke blacke cloudes aloft, that shall darken all the face of the heauen, and shadowe from you the cleare light of the sun, and shew a falseglistering light that issueth out of the cloude

from

from the ſpirite of that tẽpeſt, & ye ſhal here the terrible cõmi nation of their thonderinge: be ye then conſtant in your fayth. Beleue as doeth your mother holy churche, liuelye, & put your truſte in the ſpirite of trueth, whiche ſhalbe your comforter vnto ỹ worldes ende. Further= more, when thou heareſt chri= ſten mã, that Martyn Luther hath a faſt minde in God, and letteth for no mans authoritie to ſpeake the trueth, and repu= teth al them that folow not his doctrine to be deuided from the church catholike, in ſo much ỹ he hath excommunicate the pope, (O wonderful preſumption, O madnes intollerable) knowe this for certayne, that al the o= ther heretikes thus did. They

did repute the selues and theyr adherentes onelye to be of the church catholike, and reketh al other that folow not theyr opinions to be deuided from the churche. So did the Nouatianes in Rome exclude the catholike Prieſtes and Bishops from their churches. So dyd the Arrians in Grece likewise. So did the Donatiſtes in Affrike. Neuertheleſſe the church of Chriſt is but one, vna, ſancta, catholica, et apoſtolica. Thys churche is one, hauing one head the Pope, which is the vicare of Chriſt, of whome it is called vna. And though there be in this churche manye ſinners, yet for the holye ſacramentes that reneweth & repaireth ſinners daily, & for the holy ſpirite that cõtinually

tinuallye remaineth in it, it is called sancta, That is to say: holye. And for because it is not limit to any certaine nation, but it is cõmon to al nations, therfore it is called catholica, that is to say: vniuersal. And finally because it is deriued from the Apostles, & specially from the prince of the apostles, S. Peter, therfore it is called apostolica, that is to saye: apostolike. This only church is the spouse of Christ. All other sẽbles that be not of this church, be synagoges of Sathanas, & cõciliables of the deuil. And therfore christẽ mã be not astonied, though they do excõmunicate & deuide ỹ true christians frõ their synagoges. For our sauiour hath geuen vs warning hereof before, saiyng, as it foloweth in the ghospell.

Absq; Synagogis facient vos. That is to saye: they shall excommunicate you, and deuide you from theyr Synagoges. Thyrdly, Thrysten man, when thou hearest that Martyn Luther hathe so great a zeale to God, and thynketh in his conscience, that he is bounde to do this that he doeth, and weneth that in so doinge, he pleaseth God, and doeth a speciall seruice vnto God, and all the soules that by his false doctrine he sleeth and murdereth, he recommitteth thē vnto almighty God: yet neuertheless, be stronge in thy faythe, and see that in this poynte our Sauiour hath also warned the churche, saying: Sed venit hora quando omnis qui interficit vos arbi-

tretur

tretur obſequium ſe præſtare deo.
That is to ſaye: the time com-
meth, when euerye man that
ſhall murder you, ſhall wene
that he doeth acceptable ſeruice
vnto God. But if thus the o-
ther heretikes did not before,
than thinke that Martyn Lu-
ther is ſomwhat. Did not thus
the Arrians? Dyd not they fu-
rioufye rage agaynſt the ca-
tholike Biſchoppes and Prie-
ſtes, which did reſiſt them? And
not onely by theyr peſtilent er-
rours they infected ỹ ſoules of
men, but alſo cauſed great mur
ders of bodies. Did not thus
the Donatiſtes of whome S.
Auſtyn ſayeth: ad Bonifacium.
Quicunq; dura illorum verba cõ-
tempſerant, durioribus verberi-
bus quod iubebant facere coge-

bantur. Innocentiũ qui eos offen-
derant domus, aut deponebantur
ad ſolum, aut ignibus cremaban-
tur. That is to ſaye: who ſoeuer
ſet at nought theyr harde woꝛ-
des, thei were conſtrained with
harder ſtrokes to folowe theyr
pleaſures. The houſes of the
good chriſtianes eyther were
throwen downe to the ground,
oꝛ els were bꝛente wyth fire.
And after foloweth. Quòd
plurimi cædibus eorũ extincti ſũt.
That is to ſay: and many were
ſlayne by their murders. Dyd
not thus the diſciples of Wyc-
clyffe? All be it that foꝛ feare of
the tempoꝛall lawes they durſt
ſlee no man, yet put they a byll
of articles vnto the tempoꝛall
loꝛdes in the parlyament ſea-
ſon, mouyng them to ſlee theyr
aduerſaries

aduersaries that resysted a-
gaynst them. And what sup-
pose ye Martyn Luther and
hys adherentes woulde doe, yf
they hadde the Popes holynes
and his fauourers, whome he
calleth so often in derision pa-
pistas, papastros, and papanos,
and papenses, in his daunger:
I feare me that he woulde vse
no more curtesye wyth them,
than he hathe done with theyr
bookes. That is to saye: with
the Decretalles, whyche he
hathe brente. And so lyke-
wyse I feare me that he would
bren them, or any other chris-
man that he thought might let
hys opinions to goe forwarde.
And yet in so doyng he woulde
thynke that he dyd great ser-
uice vnto GOD.

Thus

Thus ye maye see that these heretikes, al be it thei had great redines in scriptures, and were sel witted men, & depely reasoned, and hadde also pretence of vertuous life, and had a greate zeale, thinking in their conscience that they were bound to do almuch as they did, yet were they deceyued, & by the holy counsels and fathers of the churche conuinced of theyr erronious opinions. And why may not likewise Martyn Luther be deceiued, as al the other were before him, & specially sithen he wanteth the spirite of trueth, the whiche all they wanted? For yf they had had ỹ spirite of trueth, they shoulde not haue erred in misconceyuinge the scriptures. I saye not but that they were

readie

ceadie in scriptures, and coulde bring ye scriptures merueilously to their purpose, & frame them cursedly to their opinions. But for lacke of the spirite of trueth they misconstrued these scriptures: and as S. Peter saieth, Deprauabant: or as S. Paule sayeth, Inuertebant. They tourned the wronge side of the scriptures outwarde, folowynge their owne brayne and phantasie, led by the spirite of erroure and ignoraunce, as it foloweth. Hæc omnia facient vobis, quia nõ nouerunt patrem neq; me. That is to saye: All this they shall do vnto you, because they knowe not my father nor me. Yf they had had ye spirite of trueth, this sprite should haue led thẽ to the true knowledge of the father, Joan. xvi

and

and of the sonne. That is to say: to ȳ true knowledge of the prophetes by whō almighty God the father spake, and to the true knowledge also of the apostles, by whome the sonne our sauiour Christ Jesu spake. But because they had not this spirite of trueth, whiche was sent from the father, and the sonne, therfore they were ignorant of the bothe, and by that ignorance they fel to these inconueniences. And so lykewyse hathe done Martyn Luther. Nowe than here I make an ende. I haue remembred vnto you according to my promise, foure instructions that be offered vnto vs of this ghospell graciously. First that the holye spirite, whiche is the thirde persone in the diui-

nitie

nitie was sent from the father almighty God, & from his son our sauiour Christ Jesu, to be the spyte of trueth, restaũt for euer in the church of Christ, & to be as a cõforter fro time to time against al stormes & tẽpestes of heresies, acertaining vs in the time of euery doubtfulnes of ỹ very trueth, wherunto we shal holde & kepe vs. By thoccasion of this instructiõ I shewed .iij. thinges. First that this instruction & al the wholle ghospel pertaineth to the vniuersall churche of Christ. Which thing I proued by Luthers owne wordes: Secõde that ỹ head of this vniuersal churche was ỹ pope vnder Christ. Which one poynt taketh away one great ground of Martin Luther & shaketh sore many of his erronious articles

Thyrde

Thirde, that Martyn Luther deuiding him selfe from ꝑ head of this bodye, can not haue in him this spirite of trueth. For the second instructiõ, I shewed you that the heate of charitie spred in our heartes by the holy spirite of God, geueth euidence of the liuely light of faithe, shyning vpon our soules from our Sauiour Christ. By the which instructiõ was vndermined another great grounde of Martyn Luthers, which is, that onlye fayth doeth iustifie a synner without workes. For the third instruction I shewed that the eruditions left vnto the church by the Apostles, beareth vnto vs testimonie of the faythe of Christ, and what thing we shal beleue in his church. Where al-

so

so was loused another grounde of Martin Luther, which wyll not admit any other testimony, but onelye that that is witten in scripture: Agaynst whome I proued that he muste besydes the scriptures witten, receyue also the traditions of the apostles not witten: ouer this the counsels generall, in whom the holy ghost did speake: & the interpretations of scriptures, made by the holy bishops & doctours of the churche, by whose mouthes the third person in the Godhead, the spirite of trouth, spake & speaketh, informinge the church for this time, like as did the father almighty God by his Prophetes before, and as did his sonne the second person by his Apostles. For the fourth

instruction, I shewed you that the desece which was made for Martin Luther by his adherẽtes, wherby many weike soules be ouerthrowen, is clerely take away by the most louing & most gracious forwarning of our sauiour Christ, as ye haue hard in the ende of the ghospel. And yet eftsones for his moste excellent charitie he warneth al his christ people saiyng & repeting. Hæc locutus sũ vobis, vt quuũ venerit hora eorũ reminiscamini, quia hæc dixi vobis. That is to saye: these thinges haue I told you, to the entent that when the daungers shall befall, yet ye may remẽbre that I before did warne you of them. Who þ thus oftẽ warned wyll yet geue faith to Martin Luther, or to any other such he-

re-

rather then to Christ Jesu
& unto the Spirite of truth
wch is lefte in the Church
of Christe unto ye worldes
ende, Specially to informe
us of the trueth. This Man
goeth far wyde from the
Strayte way, & is never like
to enter into ye Porte of ever-
lastinge reste, wch all we de-
sire & covet to come unto.
To the wch he bring us, Qui
cum Patre et Spiritu Sancto
vivit et regnat Deus per om-
nia Secula Seculorum.
Amen.